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is as it should be. If you have a bad one, that is much to be deplored. But a priest of some sort you must have, for otherwise there are no worship and no sacraments, and these are just where, most conspicuously, the other world breaks through.

As the Church, with its succession of festivals and fasts keeps touch with the yearly cycle of Nature, so it shepherds the individual human life from the cradle to the grave. The rites that attend his birth and his death stress the link between the two worlds, and the fact that man lives in both at the same time. Even his baptism is not the first occasion on which a child of Orthodox parents will be brought into contact with the Church of which he is to become a member. On the day following the birth the priest comes to say prayers over the mother and child, and again a week later when the child is given his name. On the fortieth day from its birth the mother brings the child to Church, when prayers are said for the child, and if baptism has meanwhile been administered the priest carries the child through the church and (in the case of a male child) into the Sanctuary, reciting the *Nunc Dimittis*. But unless the child has been baptized at home, which is not infrequently the case, the latter ceremony will follow baptism. And the prayers of the eighth day are now combined with those of the first day. The rite of baptism is preceded by exorcism and a short catechism of renunciation of Satan and acceptance of Christ, which concludes with the recitation of the Nicene Creed.

The administration of the Sacrament itself begins with a Litany said by the deacon while the priest prays secretly for himself and for the one about to be baptized. This is followed by a long prayer said aloud, in the course of which the water is blessed in words which at times recall the phraseology of the Anglican rite; e.g.,

> "Grant that the person to be baptized therein may be thoroughly renewed, that he may put off the old man which is corrupt through deceitful lusts and put on the new man after the image of him that made him; that being planted in the likeness of his death by baptism, he may be partaker of his resurrection."

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Olive oil is then blessed, the surface of the water signed with it, and the child is anointed. With his fingers dipped in the oil, the priest signs the child on the brow, saying

> "The servant of God, *N.*, is anointed with the oil of gladness in the Name of the Father and of the Son and of the Holy Ghost. Amen. Unto the healing of soul and body" (here the sign is made on the breast and back). "Unto hearing the faith" (on the ears). "Thy hands have made me and fashioned me" (on the palms). "That he may walk in the way of Thy commandments" (on the feet).

The child is then baptized with threefold immersion and the words, "The Servant of God, *N.*, is baptized in the Name of the Father, Amen. And of the Son, Amen. And of the Holy Ghost, Amen."

The Baptism ended, Chrism, which corresponds with the Western Confirmation, follows immediately. It begins with an ascription of praise and thanksgiving for the baptismal gift, merging into a prayer for "the seal of the gift of thy holy, and almighty, and adorable Spirit." The child is then anointed[1] in the sign of the cross on the brow, eyes, nostrils, lips, ears, breast, hands and feet; and at each anointing the priest says, "The seal of the Gift of the Holy Spirit. Amen."

A triple circuit of the font is then made with lighted tapers by the clergy and the sponsors carrying the child, the circle thus made symbolizes unbroken and eternal union with Christ. Thereafter the child is entitled, even as an infant, to receive Communion. Startling as this may be to Western minds, he may, in fact, be brought to church for this purpose once or twice a year from his baptism onwards. It emphasizes what is sometimes called the "given-ness" of the Christian religion. As the infant is capable of receiving the Grace of God in baptism, though he is totally unaware of what is happening,

[1] Not with simple olive oil again, but with chrism, which contains a large number of ingredients and is prepared with elaborate ceremonial by the chief bishop during Holy Week once every few years as required. The consecration of this chrism was from the thirteenth or fourteenth century onwards claimed by the Ecumenical Patriarch as his sole right. In modern times the claim has been contested and some of the Orthodox Churches consecrate the chrism for their own use.

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so he may be considered able to receive the divine gifts in Communion. His dawning consciousness is trained to accept the privilege of meeting the other world as it there breaks through into this. When he is seven years old he is expected to make his first Confession, as he learns another side to the matter—his own unworthiness and responsibilities.

Nor does the care of the Church for the individual cease with his physical death, though it is much concentrated upon that moment. In cases of grave sickness (though not only *in articulo mortis*) or in view of some special risk of death, the devout Orthodox may be the recipient of the Sacrament of Holy Unction, and be anointed, with prayers for his recovery or safety. The long service is abbreviated in practice.

When a death occurs the house will be visited, even on three successive days by the priest and the prescribed service said in the presence of the body. The actual funeral service in Church is penetrated by the sense of the pathos of this life and of hope in the life to come. It contains passages of incomparable beauty, such as the first of the *ideomela* of St. John Damascene:

> "What delight of life continueth unmixed with sorrow? What glory on earth remaineth unalterable? All things are more fleeting than a shadow, all things are more illusive than dreams; one moment, and all these things are succeeded by Death. But in the light of Thy countenance, and in the sweetness of Thy beauty, do Thou, O Christ, in mercy, give rest to *him* whom Thou hast chosen, forasmuch as Thou art the lover of mankind.[1]

And the Church's pastoral care for the devout believer reaches out to him beyond the grave. There are ceremonies prescribed for the eighth and the fortieth day after death as well as for the anniversary. For according to popular belief the soul does not bid a final farewell to this world until forty days after death, the interval having been spent in visiting the scenes of its earthly life, and even Mt. Athos and Jerusalem.

[1] See a translation of the Burial Service published by Douglas Pepler, Ditchling, 1922, and with the above quotation *cf.* No. 360 in *The English Hymnal.*